Registered No. 73 of 1872.

The Bombay Guardian.

VOL. XIX.—New Series.—No. 31. SATURDAY, SEPTEMBER 27, 1873. [Rs. 8 per annum ; with Indian Postage Rs. 9-10 ; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A financial panic is reported from America. Must there not be these occasional revulsions and dead-locks in business, when this is carried on in such a way as is indicated in the following paragraph?

Harper's Weekly states that the New York Central Railroad, which is now made to pay dividends on $115,000,000, really cost only about $35,000,000, and that if its stock had never been watered it could have carried passengers at one cent a mile, or less than one-third its present rates, and have paid the same dividends as now.

The 80 millions of dollars difference here represents no doubt what speculators contrived to transfer from the pockets of the community to their own.

—A person who called himself Emmanuel Lord Gordon, and whose name has often appeared in print, was found dead the other day in a village in the Nizam's territory. He was a native of Southern India, we believe. We saw him first in 1854, at the Rev. Mr. Nesbit's. He professed to be an ordained minister and had been received on this footing, but as he failed to furnish the slightest evidence of his being such, he did not long enjoy the hospitality of that good man. The Rev. Chas. Gilder says the case of Gordon "furnishes another illustration of the truth of Lord Macaulay's accusation against the Established Church, that she cannot manage enthusiasts, and by her treatment of them transforms them into impostors." We do not know on what grounds this statement is made. During the time we have known Emmanuel Lord Gordon he has not been characterized by love of the truth, of work, or of sobriety. He has been often taken up by the Police for drunkenness. He was once in the Asylum at Colaba. We have known of repeated efforts made by Christians to win him to a better life. The truth was set very faithfully before him, but he loved beggary and drink better. Of course we cannot speak of his last hours. A Bible was found on his person, and it is possible that he may have received in his last hours that truth by which he was unwilling to be guided in his life.

—We have more than once referred to the work accomplished and proposed in connection with the Palestine Exploration Fund. In our advertisement column will be found an appeal for aid. The Society asks for £5000 per annum ; has hitherto received but £2,000 per annum ; and Christians in India are invited to help in making up the deficiency. An Ordnance Survey of the whole of Palestine, on the scale of one inch per mile, is proposed. Every existing ruin is to be shown on the map. At the end of 1872 the work done included 1250 square miles. There are topographical, geological, and natural history departments. The continuation of Captain Warren's interesting work at Jerusalem, is contemplated. "The time to favour Zion is come: for thy servants take pleasure in her stones and favour the dust thereof."

—We believe we have not yet mentioned that the Rev. A. Hazen, of the Am. Marathi Mission, now in America, has received the title of D. D. from Dartmoor College.

—Native theatres are springing up in Bombay. One was built a year or two ago near the Grant Road theatre; another has been erected within a few months in the same vicinity; and still another is in course of erection. We fear that they are not doing much good to the rising generation. Here is what the *Jam-i-Jamshed* says of the Parsee drama :

The state of the Parsee drama during the past year has in no way improved over that of former years, if indeed it has not become worse. It is beyond question a matter of regret that Parsee youths should miss their studies, their attention being diverted by the theatre mania. The disease is growing worse every day. That the vile process of making foolish boys dance on the stage in the garb and manner of prostitutes has not been discontinued, in spite of bitter complaints against it, is certainly deplorable.

—We have been favoured with a copy of the Rev. Mr. Boyd's translation of Dr. Weber's paper on the Ramayana, reprinted from the *Indian Antiquary*. It appears now in a neat and well-printed little volume. A good many points of interest, in an antiquarian or literary point of view, are here discussed. One mode of government employed in ancient times might be found convenient in some parts of the world at the present day :

Then saying, Until I come these shoes will reign, he took off his shoes made of grass (straw) and gave them (to Bharat). Those three people, taking the shoes, and saluting the pandit, went to Varanasi. The shoes reigned for three years. The ministers, placing the straw shoes on the throne, administered justice. Whenever they committed an act of injustice, the shoes struck each other. Whenever they adjudicated justly, the shoes remained silent.

In our days the shoes would doubtless remain very quiet.

—A writer in the *Record* has thought proper to oppose the proposition for a special Mission in the churches next spring. "The campaign of Mission work, with all its concomitants, is to be deprecated. It leads to Popery or Brethrenism. It lacks soundness of gospel truth, that middle path so carefully selected by the Church of England for her people to walk in as they journey on to God." The Rev. S. C. Morgan, of that Church, says: "That middle path of soundness! Oh, in how many instances this soundness consists in being sound asleep." The *Record* writer says: "Ritualists have their Missions; the Evangelicals must have their Missions too." Mr. Morgan says: "We had revival services long before the Ritualists thought of them. If we learnt the way to conduct them from any one, it was from the Wesleyans, certainly not from the Ritualists." Another clergyman, the Rev. Samuel Garratt, of Ipswich, also writes in reply; the following is an extract from his letter:

"Revival services" are declared to have been followed "by an attendant train of guilt." That the Revival was followed by an attendant train of blessing in Ireland I believe, and have reasons for believing; that it was so in England I know. From ten to fifteen years have passed since then. I look back now on those happy years, and that gathering of those to Christ who are now living to his glory, with a longing desire to see the same again. But the Revival has not failed to leave behind more visible results than individual cases of blessing known to those who witnessed them. What did all the institutions at Mildmay Park spring from, but that Revival? Had Mr. Pennefather rejected that blessing, like so many, there would have been no Mildmay Park Conferences, no Deaconesses' Institution, no Nursing Home, no Association of Female Workers. All these things are part of the attendant train of blessing on the Revival.

By the great majority of evangelical clergymen that Revival was rejected, and our venerated friend Mr. Henry Venn once said to me (and I fully agreed with him then, and agree with him still) that he feared that Ritualism was the permitted scourge upon us for the rejection of that blessing. I do not remember the words, but the thought and the earnestness with which he expressed it I can never forget.

We gave expression to sentiments like these at the time of the Revival.

—The Calcutta Christian Tract and Book Society have published "What think ye of Christ? Is he divine or not?" by the Rev. Jas. Vaughan, C. M. S. (192 pp. 12mo.) It is designed specially for that class of educated Natives who are somewhat acquainted with the Bible. In this work the following points are discussed: what the world has thought of Christ; what the Early Church, the Apostles thought of him; what he thought and said of himself; what the Old and New Testaments in unison say of Christ; and what arguments humanitarians use against his divinity. We have much satisfaction in acknowledging receipt of a copy of this work. It is the sort of book that is now wanted. We hope it may be abundantly read in all the Presidencies, and many be guided by it to the feet of Jesus. We have marked for selection a passage from the chapter treating of Our Lord's teaching about himself.

One that is rejoicing in the all-sufficiency of Christ, has sent us her experience. We take this occasion to say that we will gladly publish such, when they seem likely to be helpful to others. They should be definite, and state very clearly the nature of the blessing and the means by which it was obtained. Christians are the children of God, led by the Spirit, hungering and thirsting after God, and, by a necessity of their nature, are more interested in what relates to the spiritual life than in what relates merely to the natural. This is what our friend has sent us.

The Cleansing Blood applied.

I have known of Jesus' love for many years, but never as I do at this moment. For years I tried

to find out what the holiness was that we were told we must have before we could see God, and could get no light on the subject till last December. What a blessed experience it is! In December I consecrated myself to Christ, and since then I have been getting more and more light. The more I am willing to receive, the more I get: "To him that hath shall be given;" I quite understand now—as we are willing to receive from Jesus, so He gives us. There is not *any* thing I have kept back; all is laid on the "altar." I do not take a step without asking God's teaching; and how clear it comes! At times I find God proving me, and I thank Him. I have never found the cross too heavy, except in two cases. There was a struggle, but with Jesus' help I conquered. The sweet thought that I am doing all things for Jesus takes away all backwardness, and gives a calm rest, and the thought of all He, the King of Glory, has done for me has rooted out all pride from my heart. Glory be to Jesus! What a Saviour we have in Him! Oh, how thoroughly complete in everything—One who has the whole universe at His command—His resources are inexhaustible—to give to His children according to their need, to the uttermost, all things. The desire and asking must be ours, and the supplies are abundantly given, and, if we have great faith, more than we can contain.

Then why not let our consecration be complete? Be not afraid, for He will take care we suffer in no way.

Did Jesus hold back any one thing? Had He done so, how would it have been with us?

Then let us not hold one tie that will bind us to this world. Let all go. Lay hold on the cross and follow Jesus. We are to be a peculiar people, zealous of good works, and the only ornament that of a meek and quiet spirit. To reign with Christ we must suffer with Him. It is a true saying that "Jesus Christ came into the world to save sinners, of whom I am chief." His precious blood applied cleanses us from all sin.

The Bombay Guardian.

SATURDAY, SEPTEMBER 27, 1873.

WHAT IS SIN?

What is sin? It is a very important question. We need not say that people generally have very erroneous conceptions of the matter; but even Christians who necessarily give a good deal of attention to it, have sometimes vague ideas of what constitutes sin. We have however a very explicit definition of sin in the word of God: sin is the transgression of the law. Does the law of God relate to our external acts? Then sin is the transgression of the law by some act which it forbids. Does the law of God relate to speech? then sin is the transgression of the law in words. Does the law relate to the desires, the affections, the will? then sin is the transgression of it in these particulars. Does the law relate to the thoughts? then sin is a transgression of the law which relates to them. But the question arises: Does the law of God really relate to all these? That it relates to our acts there can be no question: Do good. It relates to our speech: By thy words thou shalt be justified, and by thy words thou shalt be condemned. It relates to the desires: Thou shall not covet. To the affections: Thou shalt love. To the will: Humble yourselves under the mighty hand of God. But does the law of God relate to our thoughts? Have we power over our thoughts? Can we control them? Are they not made independent of us by the law of association of ideas? Can any man tell beforehand what is coming into his mind? Nevertheless we are required to think no evil, and to think of whatsoever is just, true, lovely and of good report. In fact our Lord in one place seems to attribute all the different manifestations of iniquity to evil thoughts, saying, Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, &c., the evil thoughts here being evidently the germs of the misdeeds mentioned in the catalogue that follows. James seems to say something different (i. 14, 15): "When lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." As though lust were before sin, and not sin itself. Adam's transgression of the law was in eating the forbidden fruit; but he desired to eat before he ate; and he looked before he desired. But the true spirit of loyalty would have hindered him from making any approach to that which had been so strictly forbidden; and he was already trifling with the commandment of God when he allowed himself to look upon the fruit admiringly. When lust hath conceived; when the desire for something wrong, instead of being condemned and resisted by the mind in which it makes its appearance, has got the assent of the will, then sin is generated.

When a man repents, his attention is given to his past sins. He scrutinizes them, takes account of them, looks at all the odious features; and every faculty of his mind is called to the conference and invited to take due note of the loathsome particulars. Is it a good thing for the mind to be thus occupied? Surely, repentance is a good thing. God commands it: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and your abominations." Thoughts of evil are not, then, evil thoughts. The angels that came to Lot in Sodom had some revolting things brought before them, but their pure spirits were not in the least contaminated by the mental images of the odious things which had been brought before them. There may be innocence without ignorance. Our Lord, we are told, knew what was in the hearts of men, he knew their thoughts, evil was continually present to him; but he was none the less holy and spotless. There is then an obvious distinction to be made between evil thoughts and thoughts of evil; between evil condemned and loathed by the mind, though present to it, and evil that has its sanction or tolerance. The memory of one who has spent a good many years in an unconverted state, must present him with a great deal that is evil. He may burn his library, but cannot efface what is written in the tablets of memory; nor is it desirable that he should be able to do so. It is good for him to remember the hole of the pit from whence he has been digged, that he may understand the greatness of temptation, and may value the grace by which he is now kept. His safety is in his abhorrence of that which is evil, not in his ignorance of it. The evil thoughts out of which spring the bad things enumerated by our Lord, are thoughts that have the assent of the mind. Thousands of images pass before the mind in the course of the day, and are judged by it; the evil is looked upon as evil, and is hated, the good is looked at with complacency. In all this is no sin. Sometimes the mind is not able to decide at once as to the moral character of something that presents itself; it institutes an inquiry; resorts to Scripture, to prayer, and finds out the merits of the case. There is nothing wrong in the suspended judgment, provided the mind is unbiassed.

Sin, then, consists in sinning; in transgressing the divine law. But some say that sin is a state of being, a condition of our nature, from which individual sins proceed; so that you may correct all these individual sins, and still there will be the underlying sins of the nature. Well, we do not find this representation of the matter in the Bible. It is true that apart from Christ all is sin. But when the believer is united to Christ as the branch is united to the vine, he is made partaker of a divine nature, and if he only keeps the commandments of God and does whatever is pleasing to Him, he need not depreciate the grace of God that enables him to do it. "Beloved, if our hearts condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him, because we keep his commandments and do those things which are pleasing in his sight." If we abide not in Christ, all is sin; but he that abideth in him, sinneth not; the Book absolves him, and it matters little what man may do. John says: "Whosoever is born of God doth not commit sin; for his seed remaineth is him, and he cannot sin because he is born of God." Some on the contrary would say: "Whosoever is born of God must commit sin more or less; for his seed remaineth in him; and he cannot but sin, though he be born of God." Let them take note that this is in opposition to the statement of God's word.

THE FRENCH REVIVAL.

Writing to the Christians of Corinth, Paul says: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The reference is here to the great culture of the Greeks, the extraordinary attainments made by them in the fine arts, their schools of philosophy and their polytheistic and degrading mythology. It pleased God in his infinite wisdom that the most favourable opportunity should be given for the determination by experiment, on a grand scale, just what man could do by his unaided wisdom in the way of attaining to a knowledge of the true God. The result is given, not only in the words of the apostle, but in the entire history of that time as written by the men of that time; heathen testimony is just as explicit as Christian with regard to the fact. Divine wisdom knew that the deceitfulness of man's heart would lead him to endeavour to put another face on the matter; but facts are stubborn; and every one who visits the great galleries of Europe in which are preserved the various relics of Ancient Greece and Rome, sees side by side the evidences of matchless culture and profound ignorance of the true God.

"O righteous Father, the world hath not known thee," exclaimed Christ the evening before his propitiatory death for the sins of the world. But he is here referring not to the Greeks and Romans, Egyptians and Assyrians, but to the Jews, to those who professed to be the people of God, and in whose possession were 'the lively oracles.' It was important not only that there should be demonstration given of man's need of a revelation, but also of the fact that even a revelation would not necessarily cause the knowledge of the true God to possess his heart and mind. All the truth necessary to man's enlightenment and redemption may be present, yet will it avail nothing, unless

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

there is a willingness to be guided by it. The discovery of the compass was only helpful to navigators when they consented to use it. The same unwillingness to be governed by the truth that caused men to depart from God at the beginning of the world, and led them by degrees into the grossest idolatry, influences them when a revelation fraught with truth and grace comes nigh to them. "Ye will not come unto me that ye might have life." "Men loved darkness rather than light." The Jews were effectually cured of their idolatrous tendencies by the 70 years' captivity; but so far from consenting to be governed by the truth communicated to them, they chose to construe the favour of God into a divine testimony to their singular righteousness and merit. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

We come down now to our own days. We have no hesitation in saying that the same experiment, with the same results, has been tried in Christian countries in the 19th century, and that this very year of grace 1873 is furnishing new illustrations of the melancholy fact that man at his best estate, apart from an immediate divine influence, prefers falsehood to truth. We content ourselves at present with a single illustration furnished by a *Times'* correspondent. This correspondent of the leading journal has been on a pilgrimage to La Salette, and writes about it with an enthusiasm that would have done honour to the year 1000. We make some extracts, for when rhapsodies of this kind find a place in the *Times*, we may surely regard it as a sign of the times:

I have seldom approached any spot with deeper emotion than I approached La Salette, where the procession stopped to salute our arrival; nor does there exist a sight better calculated for popular devotion. During the long and arduous ascent the mind becomes exalted at the idea of the place which is being neared. The very difficulties of the ascent add to the vivacity of the impressions. How could any one suppose that cunning or chance would have chosen the most inaccessible of retreats to establish the testimony of two insignificant beings, who had no means of acting on public opinion, prejudiced against that testimony? And then all at once, on leaving those arid summits, one finds one's self transplanted to the plateau which the gold of universal piety has transformed, peopled, and covered with edifices, where thousands of human beings live and move, quickened by faith, by prayer, and by mortification. There is no need to seek the miracle. There it is before all eyes—a magnificent church whose two square towers rise proudly into space. From the threshold of the portico, rounded in the Romanesque style, are perceived the lofty arches, the bold pilasters, the sculptured capitals, which, like a triple architectural alley, lead towards the altar at the other end and the aisles of the chancel. All around, minor altars form as it were sacred stations, whose terminus is the high altar; and from the minor altars, as from the principal one, rises a fountain of light which is never extinguished. Clouds of incense, which rise solemnly towards the roof of the temple, the mysterious recitative of the officiating ministers, and the confused and moving murmur of prayers which the pilgrims send up to heaven make a deep and lasting impression upon the spectator at his first entrance. Numerous banners hung against the pilasters wave, gently moved by the breath of prayer, and the sun beaming through the painted glass windows throws over this touching picture the warmest and most glowing colours. Here and there a woman, pale with fatigue, want of sleep, or emotion, is finally overpowered by irresistible sleep, filled with pious dreams; a child, overcome by travel, slumbers on the knees of its mother, whose heavy head hangs sleepily over the child's face. Along the walls in the penumbra of the aisles women kneel in the confessionals, whence issues the confused murmur of the sinner accusing herself, and of the priest who absolves. At the extremity of the sanctuary, on the right in the sacristy, a priest is inscribing the masses which the piety of the living causes to be said for the souls of the departed. Another is blessing the objects of piety which a crowd of the faithful are presenting to him. On the opposite side the pilgrims can contemplate the magnificent monstrance adorned with diamonds, the silver gilt, silver and gold pyxes, those splendid treasures which have been accumulated here in a few years by the generous fervour of a devotion which is now spread through the whole world.

"The most inaccessible of retreats" seems to have been made abundantly accessible. The writer in his simplicity appears not aware that these out of the way places are just the ones selected for pilgrimage among the heathen. The more difficulty, the more merit, is a principle very well understood in India. Many things in this description correspond to what we see in this country. "There is no need to seek the miracle—there it is before all eyes—a magnificent church." That is, the evidence of the miracle is found in the fact that such multitudes have believed it. This too is the method of reasoning with which we are conversant in this country. This imaginative writer not only sees the women sleeping, but knows what sort of dreams they are dreaming. He testifies that they have pious dreams. When the pilgrims had all assembled, 'only one cloud darkened their joy:'

The beautiful banner which the General Council of the Pilgrimages had destined to La Salette, of which the centre contained a Virgin painted by Imlet, and which, embroidered with precious stones and gold on a blue ground, was a masterpiece of taste and richness, had been forgotten at Corps, and could not figure in the procession.

Here is one of the tableaux:

"About a thousand pilgrims, singing loud hymns, were advancing towards us with a firm heavy tread. We could distinguish the picturesque costume of the foremost women. By their wide-winged caps, their plaited blue petticoats, their broad blue scarves, and their bodices, at once *naïf* and graceful, we recognized them as inhabitants of the Savoy mountains. Supported by two Dominicans, their Bishop, a weak and sickly old man, preceded them. It was the Bishop of St. Jean de Maurienne, followed by one thousand pilgrims, each carrying a green, red, or blue umbrella, each with a circular loaf on his or her arm, and a coarse cloth knapsack on his or her back. They had been marching for four days and four nights. They had taken the precaution of providing themselves with horns to call themselves together. Notwithstanding this precaution, 130 of them had gone astray in the Savoy mountains, and 24 hours were lost in seeking them; they arrived at length; their clothes were wet and covered with dust, their shoes bore proofs of the roughness of the way and the hardness of the stones. Most of them had not a franc in their pockets. They had started with a gourd filled with wine and water, a large circular loaf, and some cheese. That was to last them for a week.

One more extract:—

Four bronze groups mark the corresponding phases of the account of Maximin and Mélanie. At the bottom of the ravine, by the very side of the dried-up fountain, and which now flows unceasingly, clear, abundant, ice-cold, is the statue of "*La Belle Dame*," seated with her face in her hands, weeping. A little further forward "*La Belle Dame*" is standing; Mélanie is standing in front and to her right; Maximin, with his staff in his hand, to her left. Seven or eight yards higher up, Maximin and Mélanie alone are coming down at the call of "*La Belle Dame.*" Four yards further we see "*La Belle Dame,*" at a height of six feet, ready to fly away, "to return to the firmament;" Mélanie being in front of her, and Maximin somewhat behind, to her right. These four groups are surrounded by railings as high as a man, and form altogether a sort of Calvary, along which metal crosses and basso-relievos recall the stations of Christ. From the top of the hillock, whence you may look down on all the four groups at once, at all hours of the day, you may witness the following sight:—There where the fountain gurgles up, an inextricable maze of men, women, and children are pushing, crushing, repulsing, and being repulsed. Each one is armed with a bottle, which he or she tries to fill, generally without success. Those in the first rank kneel and, making the sign of the cross, drink with avidity from the source itself. Others wash their eyes, ears, mouth, or forehead, according to the part they suffer from. All around the palings the crowd presses, panting, absorbed, ardent. Some gravely draw a letter from their pockets and throw it at the feet of the two first statues. Those are letters to the Virgin which they have brought from friends who could not come themselves. Others keep turning a piece of money round and round in their horny hands; they advance their hand, then draw it back, and finally, with a resolute gesture, throw the money at the foot of the statues, and immediately, by a febrile movement, stretch out their hand again to take back the falling coin; then, fixing a lack-lustre eye on the abandoned money, they go away, as if regretfully, and march on their knees from cross to cross, from the base to the summit, murmuring ardent prayers. Finally, I have seen others—seen with my own eyes, with deep reverence and doffed hat,—with their eyes wide open, after having fastened their rosary-beads to their staves, pass them over the railings twenty different times, slowly up and down, to rub them against the bronze statues. . . . . Just then a hand was laid on my shoulder. I turned round. It was one of the priests with whom I had travelled. He looked entranced. "What touching faith!" said he. "What a sight!"

This then is faith! Two peasant children tell a story of a lady having met them on the mountains and spoken certain words to them. The lady becomes the Virgin Mary; the words are a revelation for France; at once the children, the place, the people there, all are lifted up as to the heavens in importance. As for testimony, the less of it the better, in order that faith may have its perfect development. A thousand utterances that fell from the lips of Jesus during his ministry are in the Gospel, and almost all of them are ignored or unheeded by the very people that go on these pilgrimages. "My word shall judge them in the last day," says Christ. Eighteen centuries have gone by since Paul wrote his Epistle to the Romans; yet what multitudes called Roman Catholics are without the slightest conception of the way of salvation there shown:

The righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (to bring Christ down); or who shall descend into the deep? (to bring up Christ); But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

TEXTS AND THEIR MEANINGS.

For if our heart condemn us, God is greater than our heart and knoweth all things.

In order to know whether our heart condemn us or not, there must be an earnest desire to know it, and a readiness to face the truth, whatever it may be. If there is anything short of such a desire, that itself will intimate pretty plainly that something is wrong, and probably the case to which the apostle has reference is such as this. A man shrinks back from recognizing the whole of God's will, he persuades himself that God's will only reaches to that familiar point where duty is easy to him, and then he goes quietly on, fancying himself fully consecrated. But why is it that he is afraid to look at the truth that lies beyond? Why does he shrink from investigating the perfect will of God? Why does he dislike contact with those that have a higher ideal? God is light, and in him is no darkness at all, and he that has fellowship with God must have done with darkness, and be willing to look at everything. When a man is intimately solicitous about some object, say the life of a dear child, threatened with death, he will cry earnestly to God, and the question will come up at the same time, Is there anything in me to hinder the success of my prayer? Then

one thing will be revealed to him, and then another and another it may be, and he will be astonished to see in how many respects he was unsuspectingly setting God's will aside for his own. But surely the Christian ought to have even a greater solicitude to be spiritually what God would have him to be, than to see a child recovered from illness. He must count all things but loss for the excellency of the knowledge of God. When this is before the mind as the supreme object of desire, the necessity of entire consecration will be deeply felt; and if the heart has any condemnation to utter it will be heard. When heard, the first temptation will be to treat it as something irrelevant; to say, Oh, it is not a matter of any account, God will never withhold the blessing I ask, for such a trifle as this; it is such a very faint whisper, such a slight sense of uneasiness, I need not mind it. The apostle shows us how to resist this temptation. God is greater than our heart and knoweth all things. The Babylonian garment and bars of gold hid by Achan in his tent, were intrinsically a small matter; but the Israelites, though they had actually crossed Jordan, could not go forward a step, until they had come to the consciousness of this fault, and put it away. So Moses, actually commissioned and empowered of God to enter Egypt and bring the Israelites forth, was on the point of being slain for his neglect of the law relating to circumcision. There must be a clear unwavering conviction at heart, that God's will is everything to us; a conviction that submits to every test. When we have reached this point we may consecrate ourselves to God in faith, and the act will be no unmeaning one. To dedicate yourself and all your powers and resources to God, is of not the slightest use, if not done in faith. If our heart condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him. Here is true Christian consecration; it is made in faith and maintained in faith. An engine may be placed on a line of railway, but until the steam is applied, it will not advance in the least. Without me, ye can do nothing, says Christ. Abide in me and I in you, expresses the two ideas of consecration and faith, the giving ourselves to Christ and the constant reception of Christ.

THE SUNLESS NATION.—XI.

(An Allegory.)

Pursuing our inquiries we fell in with a man who told us something about our missing friend. He had joined a party of rollicking young people whose motto was *Dum vivimus vivamus*, but whose idea of life was reckless excitement at whatsoever cost. Soon they quarrelled with him and drew him away. He then became a play-actor; but becoming gloomy and morose he had been turned adrift as unfit for such a vocation. Our informant said he had then joined a company of gypsies, and indicated the direction in which they might possibly be found.

As we walked on together, I said:

The former friends of this young man will lay at our door the blame of all this. They will say, He was in a suitable sphere, was respected and happy, and bidding fair to be useful; you inveigled him away, and the consequence is that he is ruined; he has rapidly run a disgraceful course. What call had you to interfere with him, and to try your miserable experiments upon him? See the mischief you have done, and refrain henceforth from this sort of thing.

Light-seeker.—No doubt this will well express their view of the case. And so far the facts do not afford us a satisfactory answer.

The One-eyed.—In the sphere where he was at the first, he was upheld by a number of artificial props, that could not but give way some time or another, being in their very nature temporary. He was upheld by the good opinion of those with whom he was more specially connected; he had a religious reputation and valued it and feared to lose it. He was taught to try every act and word by the standard set up among them, and was kept from transgression by the consciousness that it would displease. This is the very loyalty that is due to the Lord of all; and rendered to him it keeps us in the habitual accomplishment of his will, and renders our life divine and full of hallowed beneficence. Man shows what he can do in the way of obedience, but, alas! the obedience is rendered to his fellow-servants, to his fellow-rebels; to those who put their own will in the place of God's. Outwardly, to the eye of man, this result seems very admirable; men are delighted at what they are able to secure in the way of deference, and external decorum, and morality; but it is simply a massive building reared on piles that are worm-eaten and rotten. It is astonishing what finished imitations of true religion men have managed to devise. There is a system where this loyalty is everything; from top to bottom all is held together by this principle of mutual fidelity; but all is vitiated by the fact that God is not supreme; his commands may be set aside or broken that the mutual fidelity may be maintained. There is in it more than the vitality of freemasonry, and a great deal that looks so much like true religion, so much humility, self-subordination and the like, that multitudes are captivated by it. But the essence of true religion is that God is all, and supreme in all; to please him, first, midst, and last, is the law of our being; under the guidance of his love we are to love our fellow-men, realizing that it is only the truth that maketh free. We hoped that our young friend had been thus emancipated; had obtained loyalty toward God, instead of loyalty towards his associates. It is most distressing that he should have fallen into the snare of the devil as he has done, and is running such an unhappy course; it gives the enemy occasion to blaspheme; but I am only the more assured that he will be yet recovered, to the confusion of those who speak against us.

Light-seeker.—It really seems that the higher any man attains, the deeper will his fall be if he falls. A solemn thought to carry with us in our upward march!

I.—Yes, but there is no security like that of him who is pressing forward, forgetting the things behind. The children of light need to watch and pray, but never to despond or doubt. They know by sweet experience that the word in their hands is victorious over all that opposeth, no matter what new forms the enemy may assume.

Light-seeker.—Now I should like to know why it is that the truth which so powerfully affects our hearts when we first come to the Prince of Light, after a while loses some of its power. From all I can learn, this is a common experience of those who set out in the way to the place of glory. They are enraptured at first with the greatness of the deliverance bestowed upon them; but after the lapse of a certain time, they find their minds no longer so sweetly affected by the truths that relate to that deliverance.

The One-eyed.—I think I can explain this. First, it is a law of the mind that impressions lose their force in repetition. This is a mental fact. A boy who comes home from school for his vacation, is delighted beyond measure by the first sight of all that makes home to be home. But the impression will lose something of its force every day, and after a few weeks he looks with comparative indifference on the scenes that so delighted him. Every man's experience will furnish him with a thousand illustrations of this fact. Now the young light-bearer fails often to take note of this, and construes the mental disability into a moral one, and condemns himself for his diminishing ability to appreciate the grace of the Lord of all, and loses confidence and heart, and is in great danger of yielding to some worldly solicitation. The thing for him to do is to take note of the mental disability, and secondly, to understand that our Deliverer has made provision for this very exigency. He knows what is in man, too well to neglect the supply of a suitable counterpoise to this weakness of the mind. To doubt it, is to grieve him. He does not expect of us that we shall always see in any truth just what we see in it to-day; but he expects of us that we shall ascribe to the wonder-working agency of the Spirit the light that is now irradiated from that truth. We may have looked at it a hundred times before and never seen in it what we now do; this is because it is opened up to us by the Spirit. Because we see it in its preciousness to-day, is no warrant for the presumption that we shall continue so to see it. The Spirit's power diminishes not. Instead of expecting to feel the force of truths continuously, we must be conscious of our dependence on the Spirit, and embrace such promises as this, Unto him that hath shall be given. The Spirit of God well knows how to keep us in the enjoyment of peace, joy, love and power; but not if we forget our dependence on him.

Epitome of News.

SATURDAY, SEPTEMBER 20, 1873.

—*Advance*: "Recent advices from the Sandwich Islands represent that the spread of the dreadful disease of leprosy is causing alarm. A Honolulu paper contains a most touching letter addressed to the sheriff of Hawaii by a lawyer of Hilo who had fallen a victim to the disease, and had no choice but to be removed to the government retreat at Molokai. It begins:

"'I feel it my most painful and heart-breaking duty to inform you of my full conviction that I am afflicted with the fearful disease called leprosy, and I therefore surrender myself to you so that I may be disposed of as by law directed. The past three or four days have so developed the disease that there is no doubt left in my mind as to my being affected with it. No one can fathom the intensity of my grief in being compelled to separate from my bereaved family; but others have suffered the pangs of separation as well as my own family and myself, and therefore we must look to our Lord and Saviour Jesus Christ for help and consolation in this our hour of grief and sorrow. He alone is able and willing to alleviate our sufferings.'

"If the soul's disease called *sin* were as manifest in its personal and contagious effects, what a commotion there would be! But it is not the less real, and the consequent separation from the good is none the less inevitable."

—"Some time ago, a man in Pennsylvania, by the name of Goss, was supposed to have died in an explosion. His life was heavily insured, and considerable insurance was recovered. But recently the finding of his body revealed the fact that he did not die as at first supposed, but had since been murdered by a confederate in the fraud on the insurance companies, for the sake of the money recovered."

—M. K. W. thus speaks of "the poorly understood power of 'littles:'"

"'A way to give, without feeling it, is a pious fraud. We ought to feel what we do for our Redeemer. The great difficulty is, there is neither principle nor system. If Christians would give one-thirtieth, one twentieth, would give every 7, 14, 21, or 28 days, we should have principle and system. A rule for the family introduces a law of order that touches all the life of the household. The New Hampshire Female Cent Society shows what comes of method. It was organized in 1805 by a pastor's wife. One cent a week for Home Missions. Its income the first year was $5; for the last year $2,500, more than equal the entire donations of all the churches and congregations of the State for the same work.

—*The Lancet*: "Among the more memorable incidents of the recent congress of the British Medical Association in London, the visit to the Asylum for Imbeciles at Normansfield deserves a passing notice. That institution—the first private one of the kind in England, and the largest in Europe—is under the superintendence of Dr. Langdon Down, whose labours in the treatment of the idiotic and imbecile have been rewarded with no small measure of success. The visitors, on passing through the gardens and shrubberies and reaching the lawn, suddenly found themselves in the presence of a number of fashionably dressed young ladies intent on croquet-playing, and were agreeably surprised to learn that these were patients, all afflicted with idiocy in various degrees (!) In every case of idiocy there has been a marked proclivity to degenerate or retrograde to a lower type in the human family—some, for instance, approximating to the Mongolian with corrugated tongue and arched palate. Recovery from idiocy, in common with the production of that state, depends not a little on the soil on which the child is born and reared, a clayey soil being much more favourable than a gravelly one to the development of the disease. The mortality, moreover, is 6 per cent. on clay, and only 2 per cent. on gravel. The treatment of the idiot and the imbecile has made much progress since the days of Séguin of Paris, the founder of all improvement in that field of medicine. The Scottish Lunacy Commissioners, in their last Report, take a rather too desponding view of the practitioner's chance of success in ameliorating the idiot. Experience has shown that improvement is quite practicable, with the essential proviso that the case be taken in time."

—The same: "In the Italian section of the Vienna Exhibition Dr. Marini exhibits, among an assortment of human feet, hands, legs, arms, and busts of shrivelled proportions and deep-brown colour, a large, round plateau, evidently of hard and polished material, which has been likened to stale gelatine or potted boar's-head. It is a conglomerate of specimens, illustrative of an art invented by him—the petrifaction and mummification of

human corpses. It was this very Dr. Marini who petrified Mazzini, and executed his work so well that the admirers of the arch-conspirator proposed to set up the corpse on the Capital, and save economical Italy the expense of a statue. The doctor's preparations are weather-proof, and will not only stand wear, but take on a high degree of polish. His mummified specimens, by a process known to him alone, can be restored to their original size and elasticity; while the petrified ones are as hard, and possibly as durable, as granite. The top slab of the table is composed of muscles, fat, sinews, and glandular substance—all petrified together in a block, the surface of which has been planed and polished till its face resembles marble. Certificates from Nelaton and other distinguished surgeons are attached to the specimen limbs, setting forth that the limbs in question had, for the satisfaction of the certifiers, been restored to their pristine softness and pliancy by Dr. Marini."

—"Mr. Cosmo Innes, Executive Engineer, Nizam's State Railway, Shahabad Station, G. I. P. Railway, writes to the *Times of India* that poor Lord E. Gordon was found dead at Chinchulpett, a village on the railway, on the 8th September. Nothing was found upon him but a Bible and a packet of letters. On the flyleaf of the Bible is his name in full, Francis David Lord Emanuel Gordon."

Monday, September 22.

—The correspondent of the *Pioneer* says that he was present at a *burra khana* to which "the fowls of the air were bidden as guests, and with them came the bats, while lizards, frogs, and creeping things gathered up the fragments. From the hills that overlook Parell immense flights of winged termites were issuing, till the eye was dizzy with the shimmer of their wings against the setting sun. Kites, crows, swifts, bulbuls, minas, and other birds flew in hosts and fed as they flew; they fed also as they rested; and the gorged crows sat in rows on the roofs, satiated, but snatching right and left at the insects, like greedy children who go on filling long after they are full."

—*Times of India:* "Three deaths (of Europeans) from cholera at Jubbulpore are reported to us this morning, September 19."

—Fall of rain in Byculla up to Saturday, 20th instant—80½ inches.

—*Friend of India:* "While India has been considering for years the propriety of a law of usury, and the great question of protecting the land, at least, from the money-lender, isnow under discussion, the United States have long enforced a legal rate of interest at six or seven per cent. In his last report the Controller of the Currency remarks that charges have been made against several National Banks for receiving usurious rates of interest."

—"Mr. Day, a New York lawyer, describes the success of the American Presbyterian Missions at Beyrout. After labouring for twenty years with no direct results, the tide turned. In the very heart of Beyrout stands the mission church, with its beautiful clock-tower, seen in all parts of the city. It has 102 members—23 were added the last year—a class of catechumens numbering 30 or 40, a congregation of intelligent hearers of 504, a Sabbath school of 350. This Sunday school supports a colporteur among the wandering Bedouins, and a Young Men's Benevolent Society connected with the church supports another missionary. This school has its monthly paper, printed in Arabic, called the *Morning Star*."

—"The Church of England Delhi Mission, under Mr. and Mrs. Winter, seems to be vigorous in spite of its comparative neglect by the Propagation Society. Last year the American lady who was medical missionary visited 1470 patients in zenanas, and treated 2281 cases at the dispensary. There are 146 ladies under instruction in the zenanas, and 1422 boys and girls in all at school. During the past two years 47 persons were baptized from among the heathen. Of these 27 were weavers in Riwaree, where they still support themselves on their own work; another, a Mahomedan in the same town, is now studying under Mr. French in the Lahore Divinity School. The report is careful to notice the assistance given by the chaplain, who was once a missionary, and by Dr. Taylor, the Civil Surgeon."

—"The *New York Times* publishes an account, from its 'own correspondent,' of the 'Crater Lake,' in the Cascade Mountains, Oregon, until recently almost, if not quite, unknown, except to neighbouring savage tribes. This correspondent, who visited the lake in July, states that it is only 25 miles from Fort Klamath, and that a mountain track from Jacksonville, on Rogue River, to the fort passes within three miles of the lake. He describes the journey of himself and his party through a region where volcanic fires must once have expended their utmost strength; and he states that when (as he estimates) about 9,000 feet above the level of the sea, they found themselves on the rim of perhaps the vastest crater on the face of the earth. The waters of a vast lake, spread out from six to ten miles away, and the cliffs that walled them in were dwarfed by the distance, until the mind had studied and comprehended the wildly majestic scene. To the east of us was Mount Scott, distant about six miles, sloping down to the crater wall, and forming a section of its rim. In six or eight places around the great circle the rim rises to points from 2,500 to 3,000 feet in height. Where we stood it had been as accurately measured as possible, and ascertained to be 1,500 feet high. It was about the lowest place in the great circle, and one of the few places where a steep gulch worked its way to the lake shore, or rather to the lake; for as I scanned the lake wall for the entire circuit of 25 to 30 miles—which may be considered its circumference—I found no sign of a shore, and the lake seemed to wash an upright wall. Even at the foot of the steep ravine below our feet a line of boulders formed the only shore. Off to the left, on the south-west side, rose an island in the lake, a cone of lava nearly 1,500 feet in height, overgrown with stunted hemlock, and with a saucer-shaped depression in its summit 100 feet deep and 300 feet across. Off to the east a lava-flow bridges the lake for several miles. The lake is oblong from north to south. Its waters are deep blue, and its depth has never been determined, though it is said to have been measured unavailingly to the depth of 1,350 feet. Where the vast body of water comes from is an interesting question. The lake has no visible outlet, but Rogue River rises around the western base of the lake wall, and Wood River, which feeds the great Klamath lake, heads upon the east. It is safe to speculate as to where these waters go, but who can tell us whence they come?'"

Tuesday, September 23.

—The mail train from Sholapoor met with an accident last night. "It appears that the train was running at the usual speed and in due course until it arrived at about the 230 mileage, between Keim and Barsee, and there, owing to heavy floods, it ran off the road. There seems to be little doubt that the whole of the ballast at this place had been washed away in front of a culvert under the line, and when the weight of the engine came upon the rails they of course gave way, and the train was precipitated into the break. Unfortunately the consequences were very serious"—two third-class passengers were killed and thirteen persons injured.

—*Bombay Gazette:* "We hear that a permanent-way inspector named Flead was drowned in the Moteebaugh tank at Sholapoor on Sunday, the boat in which he was sailing having upset."

—The same: "Dr. Lang, who only came out from England and joined the regiment at Cachar in March last, was drowned while bathing in the river. It is reported that Dr. Lang and Captain Maidman went out together for their morning bath at about 11 A.M., and that whilst bathing the young doctor got beyond his depth."

—*Indian Statesman*: "We do not remember any announcement having appeared of the renunciation of Hinduism for Mahomedanism, some time last year, by the Chief of Rajghur, a not wholly unimportant Central India State under the Bhopal Political Agency. It is, however, certain that in 1872 the Chief, his sons, his relatives and jaghirdars, met Colonel Osborne, the Political Agent, by appointment, and that there and then, before all assembled, the Chief declared that he had embraced the Mahomedan religion. One son also declared himself a believer, in the creed of the Prophet; the other son, however, acknowledged his anxiety to remain in the religion of his forefathers. As the chieftains, relatives, and others would lose position among their caste, the Chief expressed his willingness to pay whatever might be necessary to restore them to their caste privileges, and the Chief of Nursingpore and two other Chiefs undertook to settle the amount which should be paid. The administration of the State continued satisfactory."

—The following is a corrected (official) statement of an item of news published some time ago: "H. M. S. *Daphne* arrived at Aden on the 10th September with forty-five slaves—men, boys, and girls—captured at Lamoo, on the East African Coast. The *Daphne* chased a dhow with two hundred and fifty slaves on board, which was run ashore at Lamoo. All were taken into the interior with the exception of forty-five above mentioned. The dhow was destroyed."

—The *Friend of India* says "the Superintendent of Port Blair lately sentenced a convict to death for attempting to murder a fellow prisoner. The Calcutta High Court, however, has commuted the sentence to transportation for life—a sentence that the accused was already under."

—The *Friend*, reviewing "Report on Native Papers," says: "For the first time we find a vernacular paper telling its readers to depend no longer on landed estates and rent collections, but, as the Raja of Nattore has sought work under Government, to become merchants, since 'it is by shopkeeping that the English have obtained sole possession of India.' 'We would advise the other Rajas,' says this paper, 'to unite to start a shop.'"

Wednesday, September 24.

—Khangaum correspondent of the *Times of India:* "A most amazing murder, exemplifying a phase of the preposterous superstition of witchcraft as still existing among the lower orders of the natives, has lately been brought to light through the vigilance of the police of this district. Not quite three miles from here were encamped a number of families of the Brinjara tribe; a headman had in possession a goodly number of bullocks and other cattle, six or eight of which suddenly and mysteriously died. This alarmed him, more especially owing to certain sinister rumours that had been circulated in the encampment about the existence of a witch. The priest of the tribe could give no clue to the witch until the god was propitiated with the gift to the priest of Rs. 60. Then he deliberately pointed out a poor, harmless, and decrepit old woman, mother of ten children, and wife of another headman, as the witch, remarking that it was through her plottings and machinations that his cattle were dying; and that if effectual steps were not at once taken to punish her, the consequences would be disastrous to the whole community, as she would eventually become a Vampire. The rest is soon told and is very affecting. The wretched husband of this unfortunate woman, on being informed of the pretended revelation made by the deity to this priest, proceeded to inform his wife of the crimes with which she stood charged. All her most earnest protestations to the contrary were disbelieved. On informing her of his resolution to kill her, she quietly consented, merely remarking that life was no longer desirable, and unresistingly followed him and her two grown-up sons like a sheep to the shambles, as it has since been discovered, to a lonely place in the neighbouring wilds; when he, with the aid of his sons, ruthlessly strangled her with a rope that they had brought with them for the purpose. Another astonishing feature in this case, however, is the fact of the police apprehending the husband and his two sons only, and leaving the scoundrel priest at large—this is the arch-villain who should be hanged, drawn, and quartered as the *real murderer*; for, being perfectly familiar with the customs of his tribe, he knew full well what would be the result of his imaginary revelation when promulgated."

—The Justices of Calcutta gave a Baboo permission to rebuild his house. Whilst the work was proceeding, the Justices warned the Baboo that the new verandah, which was part of the house, was projecting two inches and a half more than the old one had done. The projection was thereupon reduced in accordance with the order. When the verandah was finished, the defendant was served with a fresh notice that as he had failed to rebuild his verandah according to the conditions under which the rebuilding was sanctioned, he must pull it down. The first floor had been raised from 8 ft. 3 in. to 15 ft. 6 in., and the verandah could not have been made at all if it had not been made on a level with the first floor. The Baboo refused to pull it down; and the case came on for trial before the Magistrate, who decided against the Justices and made these very refreshing remarks: "I cannot omit to observe here that the Justices, while watching so carefully and studiously the construction of the verandah as to notice its projection by inches, remained quite silent until after the defendant had finished his building and verandah as to the question of height, which they have now raised and urged as the ground under which they are entitled to compel the defendant to dismantle

his verandah. Common sense would suggest that this protracted silence on their part would lead anybody, as it appeared to have led the defendant, to believe that the change of the height of the floor, and of the verandah in consequence, was not objected to in the least."

—"In response to many appeals, the Committee of the Sunday School Union have resolved to invite their brethren throughout the world to unite annually in special prayer. The 19th and 20th of October have been fixed upon for this year."

—*Overland China Mail;* Japan: Chinese merchant vessels intend, it is said, to at once avail themselves of the new treaty with Japan.—A serious explosion, resulting in the death of eleven, and fatal injuries to some twenty other persons, occured near Osaka on board three junks laden with cartridges, on the 25th ultimo.—Bishop Harris, of the American Episcopal Mission, and the Rev. J. P. Newman, D.D., are now in Japan. The latter gentleman is charged with the duty of visiting and reporting on the various U. S. Consulates.—Severe drought has prevailed in Kagoshima.—All contracts between native and foreign mining engineers must in future be referred for official approval.

China: As usual, the numerous detentions on the Wusung bar are giving rise to angry comment.—A telegraph has been carried overland from Wusung to Shanghai. No opposition has been offered by the natives. A Chinese newspaper has been started by a spirited native at Hankow, price one cent per copy.—Severe drought prevailed until very recently throughout the Yangtsze provinces.—The latest news from Peking about the Audience Question, viz., that it was settled some five weeks before the arrival of the Japanese Embassy, confirms the intelligence we then gave.—Rumours are current amongst the natives at Peking that Mr. Wade died from emotion on beholding the Emperor's face at the late audience!—Mr. G. Seward, U. S. Consul General at Shanghai, has resumed the duties of his office.—H. M. S. *Thetis* is at Shanghai, the *Rinaldo* having left for Chefoo.—A new Chinese-English Dictionary by G. C. Stent is in the press.—A Shanghai carriage company, to furnish cabs for the public, has been started.—On raising the Shanghai submarine cable recently for repairs, it was found coated with oysters to the thickness of a man's body.—The ordinances for the suppression of abuses in relation to Chinese emigration were proclaimed on Saturday the 23rd August, and on the following day five coolie vessels left the port for Macao, under notice from the local government. Considerable surprise has been expressed at Macao at this prompt enforcement of the law.—Telegraphic communication with Europe *viâ* Siberia is for the present re-established.—Several captures of coolie junks bound for Macao have been made by Chinese gunboats (the screw junk having done good service). The junks have been taken to Canton, where the crews and crimps have suffered decapitation, the "emigrants" being released.—The Japanese Embassy reached Hongkong by the French Mail arriving on the 27th.

Thursday, September 25.

—*Indian Statesman:* "A serious accident occurred about 7-30 on Tuesday evening a little north of the engine tank opposite the Parel Workshops. A party consisting of a railway *employé* named Wood, a permanent-way inspector on the B. B. and C. I. Railway, another named Reed, foreman inspector of patterns in the Locomotive Department, together with the wife of the latter, two children and an ayah, were returning on a lorry from Bandora, when a ballast-train engine which was returning light to Parel ran into them. Reed and his wife were killed on the spot, and Wood was so severely injured that he died within two hours after the accident. The boy Reed, who was in his mother's arms at the time of the accident, is so severely injured that his life is despaired of, one leg being all but severed from the body. The girl and the ayah fortunately escaped with only slight bruises. All the lorrymen got off uninjured. It would appear that about 6 o'clock on Tuesday evening the late permanent-way inspector Mr. Wood started from Parel with his lorry, taking with him thereon the late Mr. and Mrs. Reed, their two children and an ayah. They appear to have gone on to Mr. Wood's bungalow at Bandora, stopped there a short time, and then returned from Bandora on the up line as far as Mahim, when they placed the lorry on the down line and ran on the down line as far as Parel, where they came in collision with the light ballast engine. It was dark when the accident occurred, and the engine-driver states that he came close up to the lorry before he saw it."

—Yesterday the inquiry into a charge of kidnapping a Turkish woman, against Syed Mahomed Burgunzee, an Arab, was concluded in the High Court, and a verdict given of guilty on the first two counts of the indictment, which were those of kidnapping from British India and of abducting a woman. His Lordship sentenced the prisoner to rigorous imprisonment for two years.

—*Indian Statesman:* "Yesterday morning, at about 10 A. M., a native of the Mang caste, named Rama Balloo, attempted to stab Mr. Framjee Rustomjee, of Messrs. Sealy and Co. It appears that Mr. Framjee had just descended from an omnibus near St. Thomas' Cathedral, when Rama Balloo, who apparently was under the influence of some intoxicating drug, came running up to him from the direction of the Elphinstone Gardens with an open sheath-knife in his hand and attempted to stab Mr. Framjee in his chest. Mr. Framjee at once caught the assailant by his hand and took the knife from him, but while doing so he cut the thumb of his right hand."

—The *Times'* correspondent speaks of Geneva as being "literally in transports at the good luck which has befallen her in succeeding by the will of the late Duke of Brunswick to untold wealth. The city resembles anything rather than a house of mourning. There is rejoicing everywhere, and the most varied schemes for the disposal of the millions of the succession are afloat."

Friday, September 26.

—Home Intelligence; September 5: The deaths of bathers by drowning are terribly on the increase, scarcely a day passing without a report appearing in the papers of a fatal event of this nature.

A fatal railway collision has occurred at Hartlepool station, near Sunderland, by which two lives were sacrificed; and a serious mishap to a train took place in a tunnel on the Metropolitan line, by which many persons were seriously injured, but fortunately none were killed.

The first list of Vienna awards to Indian exhibitors has been issued.

Mr. Robert D. Luard, an ex-Indian judge, has been fined by the Jersey authorities for circulating an obscene caricature.

Mr. Alderman Lusk is named as likely to be elected as the next Lord Mayor of London.

The shock of an earthquake has been felt at Nottingham and other parts of England.

Sir George Jessel has taken his seat as Master of the Rolls, and has retired from the representation of Dover in Parliament.

Mr. Lowe has been making an able speech at Sheffield, in which he has defended both himself and the Government.

The weather has been very stormy in the Atlantic; several wrecks are reported, and the liners have had fearful passages, some of them narrowly escaping destruction.

—Rajendra Chandra Gangull in the *Indian Mirror*: "Are books like the *Vidya Soondara* obscene? We answer in the affirmative. Certainly there are some noble passages in it which ought to be preserved in letters of gold. But, unfortunately, they shine like stars in a summer night. The contempt for their husbands which ladies represented in the book have expressed by their words at the sight of Soondara has marred the whole beauty of the poem and rendered it bad. Ram Prashad Sen showed more prudence than Bharat Chandra in having excluded that part from his poem. In short, the *Vidya Soondara* is a fair instance of obscenity. Not to mention those abominable trashes which come daily from the Burtollah press, the grossest parts of the *Panchalis* of Dasurath Roy and Rasik Roy, demand serious attention. We wish that those parts would be suppressed with a strong hand, and the singing of those parts (as is done by the *Panchaliwallahs*) strictly prohibited. We wish also that *Jhumurs* and *Kabbies*, as well as the female *Jattras*, would be abolished altogether." The Baboo goes even further when he says: "There is another instance of obscenity. Our religion sanctions it. On the occasion of the Durga Pujah the worst kinds of songs and words are uttered. These are chiefly directed against the family of the man in whose house the idol is worshipped. These, though confined to villages, are a great public nuisance. When will the day come when our eyes and ears will no longer be defiled by such obscenities?"

When the religion (?) that sanctions them is discarded, and our friends learn that without holiness no man shall see the Lord.

—Telegram; *Galle, 24th September:* The ship *Alliance* of Jersey, with coals from Cardiff, struck on a rock at Ballipitty, three miles off the shore and 24 miles from Galle along the Colombo coast. She foundered immediately in deep water. The carpenter, the cook, and an apprentice boy are missing.

—Deaths last week—311.

Selections.

THE INDIAN GIRL, HANNAH—A PRAYER-TEST.

In no way do missions pay back to the church their cost better than in the example of simple faith which their converts often give. This Ojibwa girl of whom our missionary brother writes was converted when about seventeen years of age. She seems to have come into the full liberty of the gospel from the first. Those who doubt the efficacy of prayer will find here a new fact to struggle with. For ourselves we have no difficulty with the faith of the daughter, nor yet with the dream of the savage father.

Two years after her conversion, one of the missionaries, who was about to leave the country for a visit in Ohio, proposed to take Hannah along. She was exceedingly pleased with the idea, remarking that she had a great desire to visit the land from whence the gospel came, as it must be almost the same there as heaven itself, as no doubt all the people there loved the Lord Jesus. Her mother and many of her other relatives were Christians, and readily gave their consent to her going; but her father, who was a great medicine man, utterly refused to let her go, and declared further that in case she went and anything befell her, especially if she should die, he would revenge her death—the life of one of the missionaries should go for her life.

On hearing this, her mother and sister endeavoured to dissuade her from going. On one occasion, I recollect, as her friends were representing the great trouble that would result if she should never return, she opened the Ojibwa Testament and read the first verse of the 14th chapter of John's gospel: "Let not your heart be troubled." "That is enough," said she, "trust the whole matter in the hands of Jesus; he will take care of consequences. I am going to the white man's country, and I know that my father will do no injury to any one though I never return. All that matter I have freely communicated to God, and he has assured me that I may go, and he will see that only good will result from it."

She went to Ohio in the spring, and was quite well until near the close of the winter following, when she sickened and died. A few hours before her death, Mr. Barnard, who had the care of her, spoke of her father's threats, and expressed the fear that he would do some great evil to the missionaries. To this Hannah replied: "Do not give yourself any trouble about that. My father will do no violence to any one." She then remarked that she was full of joy and peace; that she already heard the song of the happy ones in the other world. When the end came she was informed that she had only a few moments to live. Folding her hands, she said: "Let thy kingdom now come and fill the earth," and passed away leaving a sweet smile upon her countenance. A letter was sent to Red Lake informing us of her death. We were much affected, as were her friends. Her father was about one hundred miles away, hunting. He soon heard of the death of his daughter, and hastened home. Stopping when about four miles from us, he changed his hunting attire and put on his war accoutrements. Then coming to the mission, he asked to have the families (three in all) gathered at our house. When all were in he said, "Read me the letter." It was read, and all the particulars freely explained. Then stepping into the middle of the room, tomahawk in hand, he said:

"I charge you with murder. You have murdered my daughter. She was my child, not yours. I loved her. You have broken my heart. I told you if you took her away and anything should befall her, I would revenge it. I am full of courage. I do not fear you pale faces. I do not fear your great father in Washington. I do not fear the other Indians. My heart is strong. *But I cannot hurt you.* My strength is gone; my mind is changed. The Great Spirit will not suffer me to injure you. I am powerless. He spoke to me in a dream, and

took away my strength to hurt you. So these women need not fear. My heart is strong, but I cannot lift up my hand to execute my threat; but don't call me a coward."

Of course we could only look upon this as a direct answer to Hannah's prayers; and thus we see what grace can do for the benighted heathen.—S. G. W.—*Advance.*

WHAT CHRIST SAID OF HIMSELF.

First of all we would call attention to the unwonted authority which He assumed as a religious Teacher. His mode of imparting instruction was altogether new and unaccountable to the Jews. It is at the close of the Sermon on the Mount, that marvellous discourse which has commanded the admiration of eighteen centuries, that we read "the people were astonished at His doctrine, for He taught them as one having authority, and not as the scribes." (Matt. vii. 28, 29.) The scribes, like all other merely human instructors, pointed to that which was written as the groundwork of their teaching; Jesus put forth new and unheard-of doctrines and demanded their acceptance as the truths of God; He did not, after the example of the prophets, preface his utterances with the formula "thus saith the Lord of Hosts." He taught in His own name and with His own authority, hence the note of awful dignity which ever and anon falls on the ear, "Verily, verily, *I say unto you.*"

But not only did He in this solemn way propound new doctrines, He actually abrogated or modified ordinances which for fourteen centuries had borne the stamp of divine authority. Referring to certain enactments which the Almighty Himself had proclaimed on Sinai's fiery summit, He says, "Ye have heard that it was said by them of old time."—He then goes on to cite some injunction of the Mosaic Law; after which citation He proceeds, "*But I say unto you,*" &c.—enunciating a new precept which either entirely subverted the old or presented it in a totally new aspect. See Matt. v. 21, 27, 38, 43. Who can annul, amend, or modify divine statutes but God Himself? Conceive, good reader, if you can, of the tremendous audacity, the awful profanity of a creature of earth, however great or exalted he might be, presuming to recast and change the law of God! Fancy Moses or David or Paul laying claim to such power! You feel the idea is too preposterous to be for a moment entertained, you are sure at least that the man who should advance such a claim would be branded with madness. Yet, notwithstanding His wondrous claims, the world has never branded Jesus with madness; no, there is that about the tone and spirit of the Prophet of Nazareth which is as irreconcileable with the notion of madness as with that of arrogant assumption. The best of the Unitarian writers has felt and acknowledged this in striking terms. Dr. Channing writes: "There is a native tone of grandeur and authority in His teaching, * * * this unlaboured manner of expressing great thoughts is particularly worthy of attention. You never hear from Jesus that swelling, pompous, ostentatious language which almost necessarily springs from an attempt to sustain a character above our powers."† This witness is true, but if Jesus were a mere man, or indeed the highest of created Intelligences, he assuredly attempted to sustain a character above His powers; such words as He uttered could never befit the mouth of a creature; but view that august Being Who gave the *new* Law from the Mount of Beatitudes as one and the same with Him who proclaimed the *old* Law from Sinai's top, and all is clear, natural and right.

But if the utterances of Jesus in His first great discourse suggest a strong presumption of His divinity, much more do His subsequent statements. In that wonderful sermon He said but little of Himself; the little which He said rather *implied* than declared His actual nature. The thoughtful student of the New Testament will see that the Saviour henceforward in terms of increasing force and explicitness *preached Himself.* There is something most impressive and awe-inspiring in the tone of calm dignity with which He asserts His superhuman titles and functions; one instinctively shudders at the thought of such tremendous claims proceeding from the lips of a mortal, or even of the highest created Intelligence: the conviction forces itself upon us that none other than God can be the Speaker.

† Channing's Works, ii. 55.

The holiest and the highest among human teachers ever point to something *external to themselves* for the amelioration of the darkness, guilt, and misery of the world. Their effort ever is to divert the eyes of their fellows from themselves, and to fix them upon Him who is the supreme Good and the Source of all blessing. Jesus, on the contrary, proclaims Himself as the Author and Giver of all good things; His ceaseless effort is to concentrate the attention of a dark, guilty, wretched world upon Himself. His cry is "*Come unto me* all ye that labour and are heavy laden."—but why should they come? Does He promise to teach them the way of rest and peace? No; He says, "I will *give* you rest; come unto me and ye shall find rest to your souls." (Matt. xi. 28.) Speaking of the spiritual destitution of the world, the hunger and thirst of the soul, He says: "I am the Bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst;" and again, "I am the Living Bread which came down from heaven; if a man eat of this Bread he shall live for ever." (John vi. 35, 51.) Here again He sets forth Himself alone as the life-giving food of the human soul. Elsewhere He explains the expressions *coming* to Him and *feeding* on Him to mean humble reliance upon and faith in His name—"Verily, verily I say unto you, he that believeth on me hath everlasting life." (John vi. 47.) Are you startled, good reader, at this plain intimation that "everlasting life" flows from Jesus? Marvel not; this is *not* the *only* instance of such a claim. In still more explicit terms He avows this attribute where, speaking of His believing people, He says, "*I give unto them eternal life;* and they shall never perish." (John x. 28.) Pointing to the moral and spiritual darkness of the world, He does not say that He has come to reveal the *means* of light, nor yet that, like the Seers of old, He held the commission of heaven as a Light-bearer; again pointing to Himself He says: "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.) Has the world lost the right way? He does not, like the Prophets, cry, "This is the way, walk ye in it;" pointing to Himself He cries, "I am *the way.*" Has truth well-nigh perished out of the earth? He does not proclaim Himself a mere teacher of truth: His words are, "I am *the Truth.*" Has spiritual life been all but extinct? He says, "I am *the life.*" (John xiv. 6.) A lamp may diffuse light and heat: but *the sun is light and heat itself.* Does a sinful man long for re-union with the Eternal Father? Jesus tells him that such union is only possible through the medium of the Eternal Son, "No man can come unto the Father but by me." (John xiv. 6.) Is it an attribute of the Deity to hear and answer prayer? Jesus hears and answers prayer; He says, "If ye shall ask anything in my name *I will do it.*" (John xiv. 13.) The prophet Isaiah, as a divine messenger, says "the word of our God shall stand for ever." (Isa. xl. 8.) The Lord Jesus, in terms of awful majesty, declares "Heaven and earth shall pass away, but *my* word shall not pass away." (Mark xiii. 31. How many of His utterances bring out a sharp line of contrast between Himself and men in general. Addressing a group of Jews who stood around Him, he says, "Ye are from beneath, I am from above; ye are of this world, I am not of this world." (John viii. 23.) In the parable of the Gospel feast, He depicts Himself as the *Royal prince,* whilst the Jews are the *subjects* of the King, bidden to the supper. (Matt. xxii. 1-13.) In another parable He contrasts Himself with the prophets of old—they were *servants* sent by the lord of the vineyard to receive the fruits; but *He* is no servant; He is the "*beloved Son,*" and the Father is represented as saying "they will reverence *Him* when they see Him." (Luke xx. 9-16.) On the same principle we never find Him speaking in any of His discourses of God as the common Father of Himself and others; He never uses the expression "*Our* Father." He is careful to maintain the distinctness of the relationship, and this He does by the formula *my* Father, *your* Father." (John xx. 17.)

The further we advance, the more are we struck with the self-assertion of this wondrous Being, and the more impelled are we to feel that His words are not the words of a man, but of God. He taught men to contemplate His offices and work in the distant future. He reveals Himself as the Lord of life and death. At his Almighty word earth's sleeping millions will awake; "All that are in the graves shall hear His voice, and shall come forth." (John v. 28.) He will be the Great Divider and Judge of the risen millions, they shall stand before His throne, and shall be relegated by His righteous sentence either to the eternal joys of heaven or the endless woes of hell. (Matt. xxv. 31-46.) "The Father judgeth no man," saith Jesus, "but hath committed all judgment unto the Son." (John v. 22.) "Watch ye therefore," saith He in notes of solemn monition to all mankind, "that ye may be counted worthy to stand before the Son of man." (Luke xxi. 36.) Are these the utterances of mortal man or of any created being?—*What think ye of Christ.*

Miscellany.

—*Woman's Work*; Mrs. Charlesworth: "'Jesus is knocking at the hearts of *believers,*' as was so truly said in one of the smaller meetings during the Conference; and the reason why so many lack full blessing is *because they will try to see something of their own.* Often by trial, outward and inward, the Lord brings His children to emptiness, to say, 'In me—that is, in my flesh—dwelleth no good thing, and I have no hope whatever to be better.' Then they are ready for the power of Jesus. Just as it was in Gideon's case. It was not till the pitchers carried by his 300 men *were broken* that the light within was seen; so not till the heart is really contrite, and we are brought to feel that we have nothing at all, and no hope of ever getting anything in ourselves, can we see what marvellous power and riches and blessing there is in Him. In Romans vi. we get wonderful teaching about this life coming out of death. Before the new life can be manifested, there must be the death of nature, of this flesh. A crucified body would be really without power—the hands, the feet nailed. How often it seems a hopeless death in its lingering slowness, the old life rising up again like a thing that will not die, till we see that both death and life are through the power of Jesus!"

—*The Advance:* How few think it important to guard the senses lest they be the inlets of temptation! So far, indeed, are many fron guarding them, that they throw the gates wide open, that there may enter what will! Curiosity is so powerful in some minds, and the love of novelty and excitement in others, that they place no restraint on eye or ear, on mouth or nostril or hand. They determine to know all that is going on, to see whatever is to be seen, to hear whatever is to be heard. That this takes them needlessly into the midst of temptation, to places which they should shun as dangerous, to sights which pollute the mind, to sounds which enervate the soul, to company which solicits to evil, they do not seem to weigh. And yet the history of sin at every point suggests caution in this very respect, showing how even the strongest have fallen by allowing the enemy to capture this outpost of the senses. Let us notice a few facts.

How did Satan begin his first campaign on earth? He appealed to the outward senses; he drew Eve's attention to the beauty of the forbidden fruit, and to its attractiveness to the palate, thus enlisting the powerful appeal of the senses on his side. Her only course of safety was to leave the spot, to refuse longer to look at the tempting fruit. But this she did not; she allowed a strong desire to be aroused, which aided the lying declaration of the tempter, and the result was that she yielded. She "saw that the tree was good for food and that it was pleasant to the eyes." And how came David's sad fall about? Simply by not guarding this same outpost of the eyes. He looked in a wrong direction, on an object of powerful temptation; he kept on looking, till his animal nature was inflamed, and a flood of passion carried his will along as mere driftwood. The world is not even yet through with the sad results of that neglect to watch one of the outward senses. Yet many who claim to be Christians will indulge that same sense in a not dissimilar way, in the ball-room, at the theatre, at the opera, and in other places where female charms are meretriciously displayed! Parents will sometimes allow their children to go and "look on," amid scenes in which they would not allow them actively to participate. What effect can this have but to inflame desire through the eye and ear, and to create in the children a taste for dissipating pleasures?

How forcible in this view is the declaration of Isaiah that one of the characteristics of the man who "shall dwell on high," and shall be under special divine protection, is that he "shutteth his eyes from seeing evil." How instructive, for a similar reason, is the affirmation of Job that he

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

had "made a covenant with his eyes not to look upon a maid," in a way likely to prove a temptation to his virtue. How wise the direction of Solomon to the young man when in the presence of moral danger: "Let thine eyes look right on, and let thine eye-lids look straight before thee;" that is, do not pause to parley with temptation; do not give the temptation a chance to rouse your baser passions. The philosophy of human nature and the precepts of religion dictate this same course in the whole range of spiritual conflict. They expose the folly of leaving the senses unguarded; because evil thus presents its solicitations, the memory lodges within it vile associations, the imagination is polluted, and the way is prepared for overt sin. Inaugurate victory at the outposts.

—In the supreme court, lately, Sir Edmund Hornby, in passing sentence on an aggravated case of embezzlement and swindling, gave utterance to the following words, which are worth repetition and consideration:—"You are the self-made victim of a passion which seems to be seizing on society at large, and which, like disease, spares neither age nor sex, the single or the married, the rich or the poor—the passion for getting rich by one or more strokes of luck—by a process which is as much open to the fool as to the wise man—to the knave as to the honest man. It appears as if in these times men had but one faith, one hope, one object in life—wealth. Respectability, contentment with what we have, the happiness of our family, honour, are all sacrificed to this one god of the age we live in. Everything is to be sacrificed—not only our own prospects, but the prospects of those dearest to us, the prospects of our wives and children, to the great mania of getting rich; and this 'wealth' is not that which is the result of patient industry, uprightness in dealings, and legitimate trade, but the 'wealth' of the gambling table." —*The Christian.*

—"The Bible Class held at the Association Hall in New York, under the care of Dr. Thompson, a son of the veteran missionary so well known as the author of 'The Land and the Book,' has grown to such dimensions that it is now attended by a thousand persons."

TELEGRAPHIC NEWS.

London, September 18th: The Judges as well as the Jurymen in the Tichborne trial have been anonymously threatened with assassination if the claimant is sentenced; the Judges have forbidden the claimant to attend public meetings.—The King of Italy has arrived at Vienna, where he met with a cordial reception.—Paris papers report the arrival of the British traveller Stornes, who announces that at the commencement of July Dr. Livingstone was alive and well.—*Obituary:* The Earl of Hardwicke.

Paris, 18th: It is reported that the Comte de Chambord partially yields to the demand of the Constitutional Party.

New York, 18th: The New York bankers, Messrs. Jay Cooke and Co., have suspended payment, the cause being their connection with railway enterprises. A National Bank at Washington has also suspended payment.—There has been a serious conflagration at Chicago.—Yellow fever is raging terribly in Louisiana.

London, 19th: The suspension of Messrs. Jay Cooke & Co. is supposed to be temporary, but there is uneasiness regarding American houses connected with railway enterprises; their London house is considered solvent. The London Exchange Banks are little affected by this failure.—Nothing fresh has occurred in the Hogg divorce case.

Paris, 20th: The Comte de Chambord is coming to reside in France in November next.—The Spanish Cortes have suspended sittings till January.

London, 20th: The *Dhoolia* (Calcutta) has stranded on Ras Garib; two days' attempts to float her have been unsuccessful. The *Timsah* has gone to her assistance. —Fifteen more firms have suspended payment in America.—Advices from the Cape Coast dated 27th August state that the whole of the coast to the westward of Elmina has revolted, and that the tribes have joined the Ashantees. H. M. S. *Warraconta* and *Argus* had bombarded Tacordy and other villages, but a landing party had been repulsed with loss.—The steamer *Arctic* has arrived at Dundee with the crew of the wrecked vessel *Polaris*.—The resignation of the Persian Minister was brought about by a conspiracy of the Princess and Ministers. The Shah only accepted the Vizier's resignation with great reluctance, expressing greatest confidence in him; his reinstatement is expected.—It is reported from Khiva that the surrounding tribes are assuming a threatening attitude towards the Khan, and it is expected that the Russian forces will return for his protection.—The *Home News* believes that Colonel Chesney will replace Colonel Dickens.—The news regarding the safety of Dr. Livingstone, and the commencement of the bombardment of Carthagena, is contradicted.—*Obituary:* Mr. Donald Dalrymple, the Liberal Member for Bath.

New York, 20th: Messrs. Fisk and Hatch and fourteen other firms have suspended payment. There has been a general run on the banks at Washington and Philadelphia, and immense excitement prevails in Wall Street.—The Secretary to the Treasury pays all Government bills.—*Obituary:* The Emperor of Morocco.

New York, 21st: The excitement which had abated yesterday morning has been revived by the suspension of the Union Trust Company, through defalcations by the Secretary and the refusal of the clearance house to take measures for mutual assistance.—The Banks and Stock Exchange are closed in order to facilitate a settlement.

London, 21st: The Empress of Austria is seriously indisposed.

22nd: The visit of King Victor Emanuel to Berlin and Vienna has been characterized with the greatest cordiality.—Mr. Barnett, a Conservative, has been elected member for Dover, *vice* Sir George Jessel.—The home commercial houses are unaffected by the panic in America, but great alarm prevails on the German Bourses.—The British troops have commenced cutting the road from Cape Coast to Coomassie.—*Obituary:* Doctor Auguste Nelaton and Professor Donati.

St. Petersburg, 22nd: Contrary to previous reports, it is now officially announced that the Turkomans have been allowed to settle peaceably in the districts they previously occupied, and General Kaufmann has ordered the Mangyschlak and Orenburg detachments to return homewards.

New York, 22nd:- Depression in commercial circles continues; the Exchange remains closed, and private banks have curtailed transactions: these precautions, together with the measures for relief adopted by Government, have stopped the panic.—It is officially announced that Government has decided to buy an unlimited amount of five twenty bonds at par in gold, to allay the panic.

23rd: Confidence is returning in commercial circles, the run on the banks has ceased, and the exchange will re-open to-morrow.

London, 23rd: A commercial treaty between Russia and Kashgar gives to Russian subjects the right to establish business houses and agencies for superintending the execution of the treaty.—The Spanish Insurgent frigates threaten the bombardment of Alicante; the British fleet has assembled before the town, and Admiral Yelverton insists upon four days' delay before commencement of the bombardment.—The cable between Lisbon and Madeira is completed.—King Victor Emanuel was enthusiastically welcomed at Berlin.—The Second Battalion 23rd Fusiliers, the Second Battalion Rifle Brigade, and the 86th Regiment have been detailed for service in Ashantee-land.—*Obituary:* —Colonel Charles Lewis Griffin.

24th: The steamer *Murillo*, which sank the *Northfleet*, has been seized off Dover, and proceeds to London in custody of the Admiralty.—The yacht *Deerhound* has been released.—Telegrams from Spain state that the Insurgent frigates have quitted Alicante.

New York, 24th: Though the excitement here has subsided, a despondent feeling prevails, and financial distress is extending into the country; the movement of produce has been checked, but no mercantile failures have yet occurred in the country.—Exchange fell yesterday to 205; the Stock Exchange remains closed.—The New York bankers, Messrs. Henry Clews and Co., have suspended payment, as well as their house in London, Messrs. Clews, Habicht, and Co.—The associated banks are issuing loan certificates for clearing purposes, to obviate the necessity of paying away currency; this is considered the only means of tiding over the crisis.

Paris, 24th: It is officially announced that the Comte de Chambord in receiving a Legitimist deputation protested against the plea that his return to France would be the signal for a religious war. He considered that the charter of 1814, when adapted to present circumstances and approved by the Assembly, would satisfy the country, and he relegated to the Assembly the settlement of the flag question.

Teheran, 24th: The Shah arrived here yesterday amid great demonstrations of loyalty; His Majesty declared in audience that the object of his visiting the parliaments and institutions of Europe was to enable him to introduce an improved system of government into Persia.

PASSENGERS SAILED.

Per Str. *Tanjore, September 19th:*

For Southampton.—Mr. J. Meek; Mr. G. Priestly; Mrs. Odwell; Mr. Holloway.

For Brindisi.—General and Mrs. Addison and child.

Per P. and O. Str. *Mooltan, September 25th:*

For Southampton.—Mrs. C. Wilkinson and infant; Mr. G. T. Williams; Captain D. Rennoldson; Mr. Sayers; Mr. W. Martin; Captain C. J. A. Yates; Mr. F. A. Kelly; Lieut. H. A. Rosch; Lieut. Nugent, R.A.; Mr. William Kerry; Mrs. Davis; and Major C. C. Gore.

For Brindisi.—Mr. J. G. Llewellyn; Captain W. H. S. A. Wilson; Captain G. C. Hogg; and Major E. T. Ouchterlony.

For Venice.—Major Oakes, R.E.; Lieut.-Col. A. C. Phillips; and Mr. J. F. Woodroffe.

For Suez.—Captain Tanner, 72nd Highlanders.

PASSENGERS ARRIVED.

Per P. and O. Str. *Zambesi, September 25th:*

From Southampton—Mr. and Mrs. T. W. Rees; Dr. Thom; Mr. W. H. Hopkins; Mrs. Smart; Mr. and Mrs. Melville; Mr. P. Brenner; Mr. Logan Dudley; Mr. F. Volkers.

From Brindisi.—Mr. Moir; Capt. Virtue; Major-Genl. Hancock; Capt. E. L. Marryatt; Dr. J. Newman; Mr. E. Macnaghten; Mr. W. Butler; Mr. J. V. de West; Mr. C. G. Baxter; Mr. Parker; Mr. Von Sparenberg; Mrs. Winders, 2 infants, and 2 children; Mr. A. Power; Mr. E. Balfour; Mr. J. Walker; and Mr. Rushton.

From Aden.—Mr. Geo. Jannack; Mr. Cross.

DOMESTIC OCCURRENCES.

(*Charge for insertion*, 8 *annas.*)

MARRIAGE.

PULLAN—WRIGHT—Sept. 20th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, M.A., Captain Ayrton Pullan, Bengal Staff Corps, to Janet Frances, daughter of Alexander Wright, Esq., Surgeon-General, Indian Medical Department.

DEATHS.

CONSTANT—August 29th, at Neemuch, Anna Maria, the beloved wife of F. F. S. Constant, Esq., Bombay Army, aged 25 years.

THOMAS—Sept. 15th, at Ahmedabad, Mabel Laura, the beloved daughter of Mr. J. Thomas, Locomotive Foreman, B. B. and C. I. Railway, aged 16 months and 5 days.

WELLIS—Sept. 17th, at Bombay, George Wells Wellis, son of the late William Wells Wellis, aged 35 years and 4 months.

PETERS—At Mount Aboo, on the 20th Sept., of dysentery, William Peters, aged 10 years, eldest son of the late Serjeant W. Peters, of Poona, and nephew of J. P. Baird, Second Assistant Traffic Manager Port Trust Bunders.

Advertisements.

PALESTINE EXPLORATION FUND.

Subscriptions to September 15th, 1873.

	Rs.	a.	p.
The Lord Bishop of Madras	50	0	0
Colonel Henry Maxwell, R.A., Cossipore	100	0	0
Rev. J. Aberigh-Mackay, Simla	100	0	0
C. Pearson, Esq., Director Pub. Instn., Lahore	50	0	0
Rev. H. W. Shackell, M.A., Benares	10	0	0
P. M. Zenker, Esq., Church Mission, Meerut	10	0	0
Rev. H. W. Crofton, Senior Chaplain	5	0	0
C. U. Aitchinson, Esq., C.S.I., Simla	50	0	0
Colonel Rundall, C.E., Simla	25	0	0
R. B. Chapman, Esq., C.B., Simla	25	0	0
Colonel C. H. Dickens, C.S.I., Simla	25	0	0
Colonel O'Connell, R.E., Simla	20	0	0
Colonel J. Baillie, Simla	20	0	0
The Ven. the Archdeacon, Simla	10	0	0
Colonel Murray, Hainault, Simla	10	0	0
J. W. Macnabb, Esq., C.S., Simla	10	0	0
Dr. Garden, Simla	20	0	0
Captain Strahan, R.E., Simla	10	0	0
Rev. R. J. Ellis, Jessore	30	0	0
G. W. Allen, Esq., U. S. Club, Simla	10	0	0
Captain Skipwith, R.E., Simla	5	0	0
Rev. John Fordyce, M.A., Simla	5	0	0
Colonel Osborne, C.B., Simla	50	0	0
From Singapore, by Alex. Duff, Esq.	273	9	7
Offertory at Christ Church, Simla	244	8	0

Contributions received and acknowledged by

J. ABERIGH-MACKAY, B.D.,
Chaplain of Simla.

N. B.—The whole object of the undertaking is to promote the right understanding of the Bible. Is it too much to expect that all India will contribute £1,000 to this most Christian enterprise? Money is urgently needed.

J. A.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.
D'Aubigné's History of the Reformation	4	0
The Harvest of a Quiet Eye. Gilt edges	3	4
Table Talk and other Poems, by W. Cowper. Gilt edges	3	0
My Pretty Gift Book. Gilt edges, Coloured Pictures	2	8
Midnight Sky: Familiar Notes on Stars and Planets; by E. Dunkin. With 32 Star Maps and numerous Illustrations	3	12
Bogatzky's Golden Treasury. 8 annas to	1	0
Family Prayers for a Month	0	8
Christian Home Life: a Book for Examples and Principles. Cloth boards	1	8
Life of our Lord Jesus Christ. Cloth boards	0	12
My Mates and I.	0	12
Lilian's Talks with Mamma about the Stars, Moon, &c., with Illustrations. Gilt edges	1	0
Spirit of Jesus, by Rev. Wm. Reid	0	4
Blood of Jesus, do.	0	4
Holiness through Faith, by R. Pearsall Smith	0	8
Love Revealed, Meditations on the Parting Words of Jesus with his Disciples in chapters XIII.—XVII. of the Gospel by John. By George Bowen	2	4
Daily Meditations. Do	2	8
Bound volumes of the Cottager, Child's Companion, Infant's Magazine, Children's Friend, Sunday at Home, Leisure Hour, and other periodicals.		

Depository, Verge of the Esplanade.

BOMBAY MARBLE WORKS.
CHARLES DRURY, PROPRIETOR.
22 PARELL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the
EDUCATION SOCIETY'S PRESS, BOMBAY.